

12-30-1957

## Evangelical Visitor - December 30, 1957 Vol. LXX. No. 26

J.N. Hostetter

Follow this and additional works at: <https://mosaic.messiah.edu/evanvisitor>



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/1765>

### Recommended Citation

Hostetter, J.N., "Evangelical Visitor - December 30, 1957 Vol. LXX. No. 26" (1957). *Evangelical Visitor (1887-1999)*. 1765.

<https://mosaic.messiah.edu/evanvisitor/1765>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

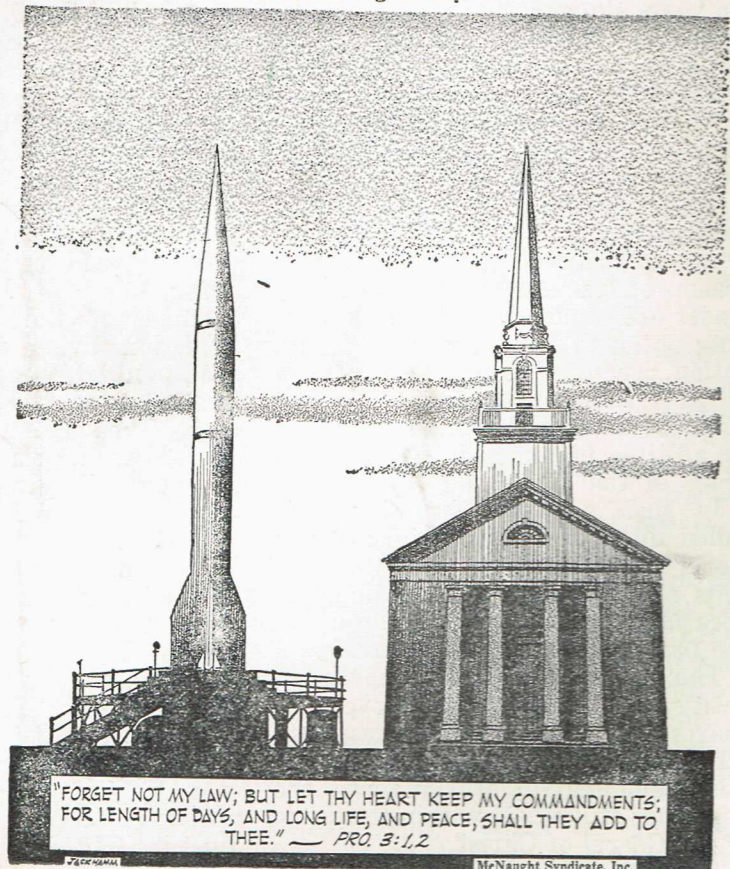


# Evangelical Visitor

December 30, 1957

Vol. LXX, No. 26

## Contending Steeples





# EDITORIAL

1958



In fifty years our world has shrunk to the size of our living room. Having accomplished great feats in encircling the globe, the stratosphere and beyond are now the challenge of scientific minds. 1957 comes to a close with the world having been encircled in a new way. In the heavens is a man-made planet—it has been seen and heard.

The fact that it is up there is incidental. The anxieties and tensions of a restless world around which it moves, are the cause for concern. Present day discoveries threaten the world with doom.

Traveling through Alsace Lorraine, one is impressed with the fact that seemingly impregnable defenses are not adequate. Blasted, twisted and shattered pill boxes of the Maginot Line, showing blocks of concrete and steel, many feet in thickness, simply show what man was hopeful would keep the so-called enemy on the other side.

Defense expenditures of the last ten years staggers one's imagination. From the DEW Line in the Arctic Circle to the vast regions of the Antarctic, defenses to deter aggression have been constructed. Nike bases surround our cities. Air bases with men and planes, stand ready to go into the air on minutes' notice to stop an aggressor nation. And yet a real sense of frustration, accompanied by spasms of fear, fear that national defenses are inadequate, time is running out, and we are a second rate nation, create an atmosphere of gloom as 1957 comes to a close. Aspirin manufacturing is booming, reaching an all-time high. Sedatives are the order of the day.

In such a world the Church is called upon to be the "Light of the world" and the "Salt of the earth." This calls for aggressive action and does not permit a stolid attitude on the part of the Christian Church.

The Brethren in Christ Church, an entity of the evangelical movement, shares percentage-wise in a responsibility to have this present, evil, trembling, and fearful world sense the hope that still exists within the scope of the Gospel of Christ.

The Management and Staff at Evangel Press join in thanks for your support in 1957, and wish a Happy New Year to all!

We have accepted and put into operation a marked change in our administrative system during 1957. That such change was of the Lord is evidenced by the ease and grace with which the revised system became operative among us.

However, we do well to remind ourselves that administration is only a means to an end in accomplishing a given task. As congregations in our particular areas, the call and opportunity for devoted service was never greater. How can this service be rendered most effectively?

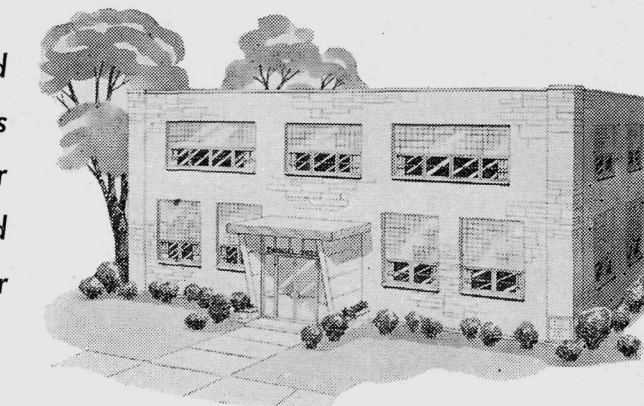
These are days when people need to know a Friend—the Lord Jesus Christ. Theories, ideas and inventions will never relax this generation. A personal relationship with Christ will soothe the troubled soul and loose the tense nerves.

There is danger that too much emphasis is given to Christian experience, while the Christ who really is the sum total of life's transformation and change becomes an incidental part of the message.

The terms "In Christ," "Abide in Me," "For me to live is Christ," "Spirit of Christ," . . . are pungent teachings that constantly exalt the personality of Christ as an inseparable part of conscientious Christian living.

Some of the inconsistencies of Christian living too frequently go unrecognized because of a certain level of professed Christian experience. The same inconsistencies when exposed to the warmth and guidance of a personal indwelling Christ, bring a sense of need for forgiveness and cleansing.

The only ray of light that penetrates today's darkness, is the light that comes from Him Who said, "I am the Light of the world, he that followeth me shall not walk in darkness . . ." The church is the candlestick, the Christ is the Light. Darkness is everywhere about us and in it is a groping, lost mankind. Never was it more true, the only hope for 1958 is CHRIST.



## A Personal Word

This time of the year we give special attention to our families and friends. Greetings and gift exchanges are lovely mannerisms. Those of us who work in the preparation of the *Evangelical Visitor* express our thanks to all who have made our work pleasant and enjoyable.

We are deeply grateful for Divine help and guidance as experienced in 1957 and we enter 1958 with trust and confidence.

We take this opportunity to wish all of our readers and subscribers a prosperous and happy New Year!

J. N. H.

## Evangelical Visitor

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana.

**PURPOSE:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

**J. N. Hostetter**, Editor, Clarence Center, N. Y., to whom all material for publication should be sent.

**Editorial Council:** J. N. Hostetter, Editor, Ray Zercher, Office Editor, H. A. Ginder, C. W. Boyer, H. G. Brubaker, Harold Nigh, John Zercher

**Page Contributors:** Missions Abroad—Mary Kreider, Campbelltown, Pa.

Missions in America—J. Wilmer Heisey, Bloomfield, New Mexico, c/o Blanco Trading Post.

Preachers—C. Ray Heisey, Elizabethtown, Penna.

Home—LeRoy Walters, Waynesboro, Penna.

"Today's Yesterday"—C. O. Wittlinger, Grant, Penna.

**Brethren in Christ Publication Board, Inc.,** H. G. Brubaker, Dale M. Dohner, John E. Zercher, Harold Nigh, Joseph R. Aiken, Albert E. Cober, Samuel F. Minter.

**SUBSCRIPTIONS:** \$2.50 per year payable in advance, \$1.25 for six months, sample copies free.

New Subscriptions \$2.00 per year; Gift Subscriptions \$2.00 per year.

**Canadian Subscriptions:** no additional. Send all subscriptions to: *Evangelical Visitor*, Evangel Press, Nappanee, Ind.

**THE MAILING LABEL INDICATES EXPIRATION DATE:** All subscriptions three months in arrears will be discontinued.

**CHANGE OF ADDRESS:** Be sure to give both the old and new addresses.

Accepted for mailing at special rate of postage in Sec. 1103, Act of October 3, 1917.

Entered as second-class matter, at the post office at Nappanee, Indiana, under Act of March 3, 1879.

THERE IS now a wide interest in divine healing throughout the denominations, and many are entering into real experience of our Lord's healing power for today.

We in the Pentecostal movement will greatly strengthen our contribution to the cause of truth if we avoid extravagant claims and hasty doctrines based on superficial logic. Many are now ready to listen to us provided we display complete honesty of mind in the face of our universal problems connected with the facts of pain and suffering. These exist even though Christ died and rose again.

The doctrine that divine healing is provided for in the atonement is written into the fundamental statements of faith throughout the Pentecostal movement. It is primarily based on Isaiah 53:4, 5 as confirmed by Matthew 8:16, 17. But many seek healing and do not receive it. Our approach to this problem accepts that basic position with respect to the Atonement, and seeks to work from it.

"If not healed, am I saved?" some people are asking. Put as crudely as that, the question appears shocking. But let me quote from a letter recently received from a veteran Pentecostal missionary who all her life has stood loyally for our witness to divine healing. A year or so ago her field was blessed with a most successful revival conducted by a justly respected healing-evangelist.

My correspondent writes: "What about the saint who believes with unshakable faith that he is saved and on his way to heaven; but, even though Brother — prayed for him, or perhaps others, he still is not healed? Many have said, 'Then perhaps my faith for salvation is not enough. Maybe I just "think" I'm saved. I stand on God's Word for my salvation, and also for healing—but here I am still lame, or blind, or suffering with T.B., or gallstones. Could it be that I am only half-way saved? I do believe God's Word on healing as much as I know how, but I am still sick. Therefore I must be short of faith. What if, when I die, I find that my believing of God's Word for salvation was short of faith, too, and therefore I am not saved after all?'"

My correspondent continues, "At first when these questions arose I



## "If Not Healed..."

*Here is a helpful word to those who if they are not healed, are tempted to doubt their salvation*

wondered if it was just myself who questioned, but soon two of our young pastors, one of whom was with the evangelist in his meetings, brought the same question to me . . . It would be very comforting if you could understand what is bothering us and help clear it up. Perhaps you will want to write the answer as an article to appear in one of our publications—that would be so helpful."

Acting on our sister's suggestion, I am writing this article though I realize it is not the kind that Pentecostal editors usually publish. It is an accepted policy that faith needs stimulating by stories of answers to prayer and miracles of healing. We need to sound a positive note in our mes-

sage, whether spoken or written. I fully agree. But are we never going to utter or publish a word to sympathetically help the great numbers who are not healed in the campaigns or in our assemblies, though they are believers and fervent prayer has been offered for their healing?

For over thirty years all over the world a large part of my ministry has been that of following my great evangelistic brethren and trying to help their converts. The letter quoted above contains nothing new to me. I have tried to answer that kind of question repeatedly; and thank God, I have a considerable file now of heart-moving letters of gratitude from those helped, including some



well-known missionaries and preachers.

When preachers teach an exact analogy between salvation from sin and healing from sickness, through the atoning work of our Saviour, we all recognize the force of their logic, especially when it is reinforced by sound alternative renderings of the Hebrew words used by Isaiah. Even so, those who are shrewd enough to foresee where such reasoning will lead their hearers cannot help trembling. We find that the truth as it is in Jesus is contained in paradoxes rather than in superficially logical propositions that are just too perfect in theory to be true in practice.

The Bible often appears to be contradictory. We must leave room in our theories for the universal problem of pain as God still permits it (and, indeed, shares in it) until that time comes when pain shall be no more. After all, God and not man is sovereign. If He does not heal us promptly as we might wish, we need not doubt His willingness to answer our prayer. He may be delaying our healing for some very good reason.

Personally I think that the true and sure way of teaching that divine healing is in the Atonement is to keep it exactly parallel with holiness—which is divine healing for the soul. The same Greek word is used in the New Testament for “salvation” and “healing.” The thought is identical. When my correspondent speaks of “faith that he is saved and on his way to heaven,” just what does this mean? “Salvation” in this case is from God. We believe that by faith in Christ we are potentially saved here and now from the consequences of sin; and that we are being saved in practical experience day by day as we allow the Holy Spirit to do His sanctifying work in our hearts; and that we shall be ultimately and fully saved in That Day.

Even though we do not yet see ourselves completely saved from sin, we do not doubt the efficacy of our faith in the Atonement for the salvation of our souls. We know that the consummation of our salvation will come when the Rapture takes place. In the same way, the redemption of our bodies must still await its consummation, and meanwhile they are left subject to weariness, weakness, and certain infirmities until this mortal puts on immortality.

It is the extremists in the doctrines both of Holiness and of Healing that land us in impossible and untenable positions that cannot be defended

(Continued on page twelve)

**“It is a difficult thing to remove evil thoughts which have been sown in any life.”**

## A Wheelbarrow of Trash

*L. L. Wightman*

GEORGE BROWN, hearing the clatter of a wheelbarrow in front of his house, stepped to the window to look out. Who could it be, and what could it be loaded with? He had ordered nothing that would be delivered in such a fashion.

Well, of all things! Manley Strong, his wheelbarrow loaded with all kinds of garbage, had turned into his yard and was approaching the front door. What on earth was he doing out there with all that trash—tin cans, ashes, and what not. George Brown stared in amazement and wonder.

As a matter of fact, this motley collection contrasted strongly with the neat lawn and beautiful flower beds which were a source of great pride to the owner. Now that this load had nearly reached his front door, it took him but an instant to step outside to investigate the strange procedure.

“Good morning, Mr. Brown,” Manley greeted him. “I’ve brought you a load of garbage, and am wondering where on your lawn you wish to have it dumped.”

George Brown’s eyes opened wide with surprise. “Where on my lawn do I wish that stuff? Have you gone crazy? Do you see any signs telling you to dump garbage here?”

Manley pointed to a beautiful flower bed beside the porch. “There is room for it there,” he suggested, ignoring the owner’s sarcasm. “I really believe it is a good place to dump this load. One load surely would not make any difference.”

George Brown gasped. He now knew the man was crazy—or else was making sport of him. “You dump that stuff here and see what happens,” he threatened, considering that the farce had gone far enough.

“Would you prefer it in the middle of the lawn?” Manley asked.

“Say, what’s the meaning of all this?” the perturbed owner asked. “The best thing you can do is to get that stuff out of here!”

Manley nodded. “I really believe this stuff should be taken to the garbage dump,” he agreed. “But I thought if you could dump your garbage where you pleased, I certainly should have the same privilege.”

“What do you mean?” Brown asked.

“Let me refresh your memory,” Manley replied. “You’ll understand what I mean in a minute. Do you remember talking with a group of lads yesterday afternoon? Yes, I know you do; and before you left them you dumped a bad story on them, and also profane language.

“Two of those lads are in my Sunday school class. I spend time and effort to keep the lives of those boys pure and clean, and they are as much a source of pride to me as your beautiful lawns and flower beds are to you. Yet you did not hesitate to dump your garbage on the minds of those lads. Having done so, you laughed and went away, leaving your garbage there to breed evil thoughts and possibly evil deeds. Of course you do not wish your flowers buried beneath a pile of garbage, and neither do I wish the purity of those lads spoiled by your offensive stories and language.”

What was this? Manley Strong daring to come to his home and upbraid him? George Brown squirmed under the attack, even though he resented it. Manley had so much truth on his side that nothing could be said in reply.

“You could remove this stuff from your lawn,” Manley continued, “but it is a more difficult thing to remove evil thoughts which have been sown in a life. Before you unload any more—but I guess I’ve said enough,” he concluded. “Good day, Mr. Brown.”

And George Brown stood there speechless as the wheelbarrow and its load clattered down the walk.

*God’s Revivalist.*





ed in earthly annals than that of David Brainerd; no miracle attests with diviner force the truth of Christianity than the life and work of such a man. Alone in the savage wilds of America, struggling day and night with mortal disease, unschooled in the care of souls, having access to the Indians for a large portion of the time only through the bungling medium of a pagan interpreter, with the Word of God in his hand, his soul fired with the divine flame, a place to pour out his soul to God in prayer, he fully established the worship of God and secured all its gracious results.

The Indians were changed with a great change from the lowest besotments of an ignorant and debased heathenism to pure, devout, intelligent Christians; all vice reformed, the external duties of Christianity embraced and acted on; family prayer set up; the Sabbath instituted, and religiously observed; the internal graces of religion exhibited with growing sweetness and strength.

it honestly for God. I do not desire to live for one minute for anything which earth can afford."

After this high order did he pray: "feeling somewhat of the sweetness of communion with God and the constraining force of His love and how admirably it captivates the soul and makes the desires and affections center in God, I set apart this day for secret fasting and prayer to God to direct and bless me with regard to the great work which I have in view of preaching the Gospel, and that the Lord would return to me and show me the light of His countenance. I had little life and power in the forenoon. Near the middle of the afternoon God enabled me to wrestle ardently in intercession for my absent friends, but just at night the Lord visited me marvelously in prayer. I think my soul was never in such agony before. I felt no restraint, for the treasures of divine grace were opened to me. I wrestled for absent friends, for the ingathering of souls,

## *the man GOD needs today*

"FOR NOTHING is too hard for God to do if He can get the right kind of a man to do it." God found one of the men He was looking for in David Brainerd, whose work and name have gone down in history. He was no ordinary man, but was capable of shining in any company, the peer of the wise and gifted ones, eminently suited to fill the most attractive pulpits and to labor among the most refined and cultured, who were so anxious to secure him for their pastor.

President Edwards bears testimony that he was "a man of distinguished talents, had extraordinary knowledge of men and things, had rare conversational powers, excelled in his knowledge of theology, and was truly, for one so young, an extraordinary divine, and especially in all matters relating to experimental religion. I never knew his equal of his age and standing for clear and accurate notions of the nature and essence of true religion. His manner in prayer was almost inimitable, such as I have rarely known equalled. His learning was very considerable, and he had extraordinary gifts for the pulpit."

No sublimer story has been record-

The solution of these results is found in David Brainerd himself, not in the conditions or accidents but in the man Brainerd. He was God's man, for God first and last and all time. God could flow unhindered through him. The omnipotence of grace was neither arrested nor straitened by conditions of his heart; the whole channel was broadened and cleaned out for God's fullest and most powerful passage, so that God with all His mighty forces could come down on the hopeless, savage wilderness, and transform it into His blooming and fruitful garden; for nothing is too hard for God to do if he can get the right kind of man to do it with.

Brainerd lived the life of holiness and prayer. His diary is full and monotonous with the record of his seasons of fasting, meditation, and retirement. The time he spent in private prayer amounted to many hours daily. "When I return home," he said, "and give myself to meditation, prayer and fasting, my soul longs for mortification, self-denial, humility and divorcement from all things of the world. I have nothing to do with earth," he said, "but only to labor in

for multitudes of poor souls, and for many that I thought were the children of God, personally in many distant places. I was in such agony from sun half an hour high till near dark that I was all over wet with sweat, but yet it seemed to me that I had done nothing. O, my dear Saviour did sweat blood for poor souls! I longed for more compassion toward them. I felt still in a sweet frame, under a sense of divine love and grace, and went to bed in such a frame, with my heart set on God."

It was prayer which gave to his life and ministry their marvelous power.

The men of mighty prayer are men of spiritual might. Prayers never die. Brainerd's whole life was a life of prayer. By day and by night he prayed. Before preaching and after preaching he prayed. Riding through the interminable solitudes of the forest he prayed. On his bed of straw he prayed. Retiring to the dense and lonely forests he prayed. Hour by hour, day after day, early morn and late at night, he was praying and fasting, pouring out his soul, interceding, communing with God. He was with God mightily in prayer and God was with him mightily.



Jonathan Edwards says of him, "His life shows the right way to success in the works of the ministry. He sought it as a soldier seeks victory in a siege or battle; or as a man that runs a race for a great prize. Animated with love for Christ and souls, how did he labor? Always fervently. Not only in word and doctrine, in public and in private, but in prayers by day and by night, wrestling with God in secret and traveling in birth with unutterable groans and agonies, until Christ was formed in the hearts of the people to whom he was sent. Like a true son of Jacob, he persevered in wrestling through all the darkness of the night, until the breaking of the day!"

*From E. M. Bounds*

## "A Day in Thy Courts Is Better . . ."

*Oliver G. Wilson*

**H**ANGING on the walls of memory of each life is some day or perhaps days, that will never be forgotten. We return often to them with pleasure.

This writer remembers when for the first time he stood on one of the towering peaks of the Rocky Mountains. The vastness of the scene which lay in every direction was awe inspiring and compelled the soul to meditate on the greatness of God. The feeling of reverence lingers yet.

On another day the thundering Niagara was looked upon for the first time. The churning, frothing, roaring waters in their wild plunge were so impressive that desire for food and rest was forgotten.

However great the above days were in the memory of this writer they are not the greatest day. Days of salvation, of heart cleansing, of holy communion across the years transcend all other days as day transcends night.

The writer of the 84th Psalm declared, "A day in thy courts is better . . ." Every soul that has been there will assent to the truth of this statement.

David, in a rare moment of devotion, said, "I sat before the Lord." Affairs of state were subordinated. Family cares that included the disciplining of a willful son, plagued the great king. But he "sat before the Lord" and there received new visions of the holiness and greatness of God.

Many readers of these lines have had such experiences. Earth seems to recede. Time seems to have been lost in the movement of eternity. God looks upon the bared soul with clear approving eyes. The touch of His nail-scarred hand is as comforting as a mother's hand to a child in an hour of fright.

A day in "thy courts" is a day of self humiliation. Who could be proud or arrogant when sitting in the courts of God? The great prophet Isaiah prostrated himself as he beheld the glory of God.

A day in "thy courts" is a day of realization. The soul is compelled to realize its inefficiency, its inability as it looks upon the might and power of God.

A day in "thy courts" is a day of anticipation. It is a foretaste of the communion of heaven. In Revelation we read: "His servants shall serve him and see his face." In that glorious light every dark day will be forgotten. When we stand in His presence "to go no more out forever" the cruel blows of slander, the cutting thrusts of jealousy, the dreadful fear of aloneness will all be lost in the light of His wonderful face.

"A day in thy courts is better . . .", infinitely better, than anything this world has to offer. It is the place for every troubled soul to find sanctuary and rest.

*The Wesleyan Methodist*

## New York Crusade Echoes

An usher at Madison Square Garden saved on lunch money for a couple of weeks and bought a \$15 Bible. He left it on a seat while doing his crusade job and returned to find it missing. When George Beverly Shea and other team members heard about his loss, they chipped in and bought him another one.

When Graham speaks to overflow crowds outside Garden he stands on table which bears label, "Lost and Found." . . . In stroll around Times Square he counted the people that smiled on less than 10 fingers. . . . After walk through Bowery he couldn't sleep for weeping.

Deeply absorbed in thought one day on an elevator, Graham heard an attractive woman say, "Hello,

Bill." He replied, "Hi," and went back to thinking. After leaving the elevator, he said, "Good gracious, that was my wife."

• Evangelist's dictaphone caught fire on afternoon he was preparing sermon about hell . . . Many of New York's leading ministers today made decisions for Christ 40 years ago when Billy Sunday held campaign here.

Official but incomplete statistics on the Crusade are:

Total attendance at Crusade meetings, May 15 to August 31, including attendance at regularly scheduled meetings in Madison Square Garden, Yankee Stadium, Forest Hills stadium, plus special meetings at Harlem, Brooklyn, Wall Street, Central Park and Times Square: 2,205,600.

Total recorded decisions at Crusade meetings, not including weekly TV decisions or Times Square Rally: 56,767.

\* \* \*

Graham's future plans: a tour of nine countries in the Caribbean Area beginning in mid-January 1958. Included in the tour will be meetings in Jamaica, Puerto Rico, Barbados, Trinidad, Panama, Guatemala, Venezuela, Costa Rica and Mexico. The exact dates and sites for the meetings have not been announced, but will be decided upon after representatives of the Graham Team visit the area later this Fall. It is anticipated that the tour will take approximately five or six weeks.

Tour Director will be the Rev. Kenneth Strachan, Director of the Latin America Mission in San Jose, Costa Rica. The invitations from Church leaders in the various countries were submitted to Mr. Graham through Mr. Strachan.

An intensive program of evangelism will center around the tour, with Associate Evangelists of the Billy Graham Team conducting evangelistic crusades of from ten days to two weeks duration in advance of the visit by Mr. Graham. Sharing in the advance meetings will be Rev. Grady Wilson, Rev. Leighton Ford, Rev. Joseph Blinco and Mr. Howard Butt.

In the countries where Spanish is the predominant language, Mr. Graham will preach through an interpreter as he has done in his tours of Europe and the Far East.

Probably the most of the difficulties of trying to live the Christian life arise from attempting to half live it.



# No Retreat!

Alan Redpath



THE STORY of Jephthah in the book of Judges is most often remembered because of the vow which he made, its consequences, and his words, "I have opened my mouth unto the Lord, and I cannot go back" (Judges 11:35).

Jephthah had been turned out of his home by half brothers who did not want him to share in their inheritance. But later, when the people of his land were in distress because of the oppression of the enemy, they called for Jephthah to be their leader.

He accepted their call and turned to God for strength (Judges 11:11). Jephthah received the anointing of the Spirit for his warfare (verse 34), gave himself to the Lord with a solemn vow (verses 30, 31), and won a notable victory.

It is with Jephthah's attitude toward his vow that we are concerned. The fact that Jephthah's vow may have been rash, and therefore would have been better broken than kept, is secondary.

The story of Jephthah, while it is an historical fact, is also an allegory. It illustrates the position of every believer who has been restored and accepted by the Lord, anointed by His Spirit, and committed to Christ. It speaks of vows which we have made before the Lord which can never be regretted and which should never be recalled. From such a position, retreat is unthinkable.

I am concerned with my own position in this text, with my own commitment to Christ—and with yours. How clear is it? How thorough is it? How uncompromising? How glad is it? Is it of such a character that avenues of retreat have been left wide open—or are they all blocked forever?

Jephthah said, "I have opened my mouth unto the Lord." Let me remind you of some of the ways in which you, too, have done that.

1) *You have confessed faith in Christ.* You have declared that your hope is built on nothing less than Jesus' blood and righteousness. You have made it known that you are His and you have cast in your lot with the Lord's people. Perhaps you have sung:

O happy day, that fixed my choice  
On Thee, my Saviour and my God!  
Well may this glowing heart  
rejoice,  
And tell its raptures all abroad.

2) *You have declared yourself His disciple,* that He is your Master and Lord, and that you have resolved to live for Him forever. Perhaps you have gone on to sing:

High heaven, that heard the solemn  
vow,  
That vow renewed shall daily hear,  
Till in life's latest hour I bow  
And bless in death a bond so dear.



Yes, we are His, and gladly do we own Him and His right to all there is of us. We may have made such a commitment in private; and there is some sacred spot, known to us alone, where that transaction took place. Or, we may have done it in public, in the waters of baptism, at the Lord's Table, in song, in prayer, in testimony.

In all these ways there has been a solemn, sacred committal to Christ. We did all this without compulsion from anyone. It was voluntary and

deliberate. We counted the cost and never reckoned on a smooth path. We knew there would be battles, giants to fight, hills to climb, and rivers to cross. We did it before the Lord, and that is what makes our commitment so solemn: not what we promised others, or the church, but what we have said to Him. If we must trifle, it can never be with God.

"I cannot go back." Instinctively we know that is true. Do not let anyone tell me that he is never tempted to do so! Do you not know the pull of worldly things, the down-drag of the flesh, the persuasion of others, the weariness of the warfare, the loneliness of the path, the whispering of Satan?

But somehow, as though you were a thunderbolt launched from God's omnipotent hand, you *must* go on. You must burst through every opposition till you reach the goal, for He that is in you is greater than all that come against you.

You cannot go back. Why?

1) *To retreat would be to deny every profession you have ever made.* You cannot do that, for amidst many doubtings you know you love Jesus. And somehow that fact binds the sacrifice with cords to the altar.

2) *To retreat would be utterly unreasonable.* What alternative is there? Do you seek pleasures? What pleasure is there compared with what He can give? Do you seek gain? What gain could there be if you lost Him? Do you seek ease? To leave Him is to forfeit the only true rest.

As the disciples said, so we would say, "Lord, to whom shall we go? thou hast the words of eternal life." As children of God, we are spoiled for the world.

Go? He fastened me to His cross. I am buried with Him, one with Him in His risen life. "Who shall separate us from the love of God . . . in Christ Jesus our Lord?" How unreasonable to think of retreat!

3) *To retreat would be impossible because the grace of God impels us on.* When temptation comes to retreat, to compromise, to lower standards, mighty grace drowns the desire in tears of repentance and makes us loathe ourselves. A sight of Jesus



facing the temptation of the devil makes us know we cannot go back. The mightiest tug at our hearts is the tug of His grace. We cannot go back.

"I have opened my mouth to the Lord, and I cannot go back." If there is a present sacrifice He is asking, you must make it and make it now. Do not stand back because of your weakness, but lay hold of His strength. If He calls for sacrifice, He will surely give grace.

What must you do? You must burn your bridges behind you, make a total commitment to Christ, and block every road except that which leads on in the will of God.

Let the separation between you and sin be final and irretrievable. Say to the Lord, "Here I commit myself to You, Your Cross, Your Word, Your will, Your Law. Here I yield myself for holiness, for truth, for trust in Christ—*never*, by your grace, to go back."

To take that path is to take the costly road, but nothing is so costly as retreat. At the end of the road, the Master will say, "Well done." To enjoy His smile, to share His crown and His glory, is worth ten thousand times the price involved.

So, whatever lies before you, if He is calling, go forward. He will bear you through any Red Sea or rage of earth or hell to a glorious victory.

The one question is: Am I, or am I not my own? Am I bought with a price or no? I have made a covenant with the Lord, put my hand to the plow. My times are in His hands. The cup He has given, shall I not drink it?

*The Missionary Broadcaster*

A grease spot on a man's suit is all you can remember of the way he was dressed. That is how the human mind functions. It specializes on imperfections.

## Witnessing

Near Shabani, one day I was visiting my teacher friend. In his room were people who were non-Christian. I asked one of them to tell me the best story he had ever heard. He replied that he had heard a number of stories, but the best one was the one about Chaka. I told him about Jesus healing the blind man which was opposite his story of killing people. At last he asked me to pray for him. I went with him to the service where he repented. I learned that we must always be prepared to speak for Jesus.

Willie Dubo  
From Mtshabezi Teacher Training Bulletin

# Dispatches

Huron, California

One evening no one came to the service! The next time there were 35 there! One evening a man sought and found the Lord as his Saviour. So it goes in the ministry to the migrant workers of California.

Brother and Sister Carl Wolgemuth, with the assistance of the MCC Service Unit, are seeing encouraging signs as the attendance and interest at the Community Chapel grows.

Seventy-five shared in a Thanksgiving fellowship dinner, on Friday evening, November 29. With turkey and duck donated by a local grocery, and everyone chipping in, the occasion was enjoyed by all. Songs of praise were a part of the occasion.

Dwane and Arlene Klassen are in charge of the program designed to win teen-agers for Christ. They meet every Friday night.

Huron is a harvest field, white to harvest. Much prayer and work are needed to win these precious souls to Christ.

Everett, Pa.

They were praying that God would make a way! The pastor had to move too late in the season to have a garden. The usual supply of home canned food was missing this fall.

The Lord answered their prayer. The Cross Roads congregation gathered 600 lbs. of canned goods and delivered it to the Morningstar home. God's goodness is never-failing.

Kentucky (excerpts from *Dixie Columns*)

On November 6 Pastor Wilbur Benner walked to church. The homeward journey, in the moonlight, seemed quite long, but the Dunbars treated them to lots of popcorn.

\* \* \*

Two sisters were received into church fellowship at Bloomington recently, in a gracious service. On the same day at Beulah Chapel a man sought the Lord and was soon filled with praise, in thankfulness to God for salvation.

\* \* \*

With the passing of the flu, attendance at Fairview and Millerfields is on the way up again.

\* \* \*

One of the joys of a pastor came to Brother Friesen, at Knifley recently. In the fall Love Feast there were "first-timers" in the fellowship

around the Lord's table. Wherever babes in Christ feed, prayer is a hover of protection. Pray for the work in Kentucky.

## From the Letter Bag:

### From Mexico

His precious Hand has been over the church and we rejoice as we see even the weaker members accepting responsibility and growing in grace, as they teach Sunday School classes, and help in the Women's Society, in Prayer-Meeting and in Cottage Services.

We praise God for His help in the school. There is a very good spirit this year both among teachers and pupils. We have had to omit two grades, but we hope that next year, if Jesus tarries, we may again have sufficient teachers for all of the grades. The most urgent need is for someone to take charge of the Boys' Dormitory. We have turned away so many boys who have come from out-of-town. Our hearts ache as we see the boys and their parents turn away disappointed. But we can only leave it in our Heavenly Father's hands and pray that in some way the need may be met. We are thankful for the children who are in school and for the girls and little boys who are in the home.

We deeply appreciate your prayers, and we know that as we unite in earnest, believing prayer, Satan shall be defeated and precious souls, young and old, will be freed from chains of darkness and brought into the glorious light of the Gospel. Also, we need your prayers that God may strengthen each one of us physically. Miss Trautwein and Miss Raser have heavy programs . . . Above all, we want a real outpouring of His Spirit upon our lives and work.

*Alta M. Dixon*

## God Answers Prayer!

"My life is one long daily, hourly record of answered prayer. For physical health, for mental overstrain, for guidance given marvelously, for errors and dangers averted, for enmity to the Gospel subdued, for food provided at the exact hour needed, for everything that goes to make up life, and my poor service. I can testify, with a full and often wonder-struck awe, that I know God answers prayer!"

—Mary Slessor, Missionary to Calabar.





### From An African Overseer's Letter to Brother Jesse Lady

Thanks for book, tribute to Dr. Thuma, etc.

Thank you for the two fine books on Homiletics you sent to me. These two books are indeed very helpful and useful in my work and I immensely enjoy them daily in preparing my sermons; as I go about preaching the Word of God.

We Macha people are very sad these days as you know that Dr. and Mrs. Thuma have left us—for America, for their long furlough which they really deserve, for they have done a very great work in building up the Macha Hospital. I wish you could come and pay us a flying visit and see this wonderful work which Dr. Thuma has established here at Macha.

We are also very thankful to have our new doctor (Dr. Joseph Engle, on I-W assignment) who has just arrived from the states and I am sure he will enjoy working with these two sisters—Misses M. Lady and M. Heisey. They are very hard-working nurses and the people have learned to have confidence in them.

The political activities which we confronted two years ago are now quiet and the Christians are now no longer taking keen interest in them as they did two years ago. This is due to the prayers of many of God's people. We are also praying for you at the Wanezi Bible Institute that many people may realize and see the great need of studying the Word of God. Particularly we are praying for more people to go to the Bible School.

You might have received a word from your niece who is in charge of the Macha Hospital these days that our home is blessed with a baby boy, who was born on the 25th of August (Sunday morning.) This is now a third time that our children are born on Sunday. Will you please pray for us that we may be guided by the Holy Spirit in raising a good family for God.

I always go to the Hospital on Friday and I take a keen interest in the hospital work and it is very encouraging to see people requesting to be remembered in prayer. Macha Mission Hospital is increasingly becoming a very big centre for the work of

witnessing for Christ. This is, according to my own personal feelings, giving a far reaching effect on the lives of the sick people.

Greetings from my wife to you and Nkosikazi Lady in which I join her.

Sampson and Mrs. Mudenda

### Farewell Service for Edith Miller

A Farewell Service was held for Edith Miller on Sunday afternoon, November 3, at the Clarence Center Brethren in Christ Church. The large crowd indicated its interest in foreign missions and their vote of confidence by giving over seven hundred dollars toward her support in Africa. She also received over a hundred dollars in personal gifts. With the help of this rally, the Clarence Center congregation will raise its foreign missions budget to 1500 dollars to provide her full support.

Edith started her journey to the Rhodesias of Africa from New York City on Friday, November 15. She sailed with Dorothy Martin on the freighter, *Mormac-sun*. Eleven people from Clarence Center spent several hours on board ship with her. Bishop Henry Hostetter conducted a brief farewell service.

Paul Hostetler, Pastor

### Wanezi News Items

The enrollment for the current school year in our three schools is: Primary, 185 boys; the Homcraft, 67 girls; and the Bible School, 11 men. Our working staff numbers 40. Thus we have a goodly number to cater and care for.

At this time the rains are upon us. People are very excited and busy. Some are putting on the last rows of thatch on their roofs, others are hunting and begging for plows, oxen and carts to haul manure! Naturally, it is time to plow and planting will be in full swing before too long. However, my good husband is planting and has three shifts going, besides putting a fence around this 8,000 acre farm. Part of this farm has been fenced.

The Lord blessed us with a good revival recently. A number received special help. The spiritual atmosphere, freedom in song, prayer, and testimonies was keenly felt. We thank God for His Divine Presence.

Today, we met with our women for their regular meeting. Our theme was "Unsaved Husband." We are trying to stir these women into a concernedness and into carrying a burden for those who are unsaved. We believe God is driving a burden upon them for their own families. Several have requested and remained for special prayers for the same. Then following the service today we had a field trip—to our garden! The various expressions and exclamations were most interesting. (We do have an unusually fruitful garden for this season of the year. It is a picture of a full well-fed garden). I gave each woman plants of the following to plant in their own gardens at their villages—tomatoes, beets, lettuce, onions, eggplants, rosella, kale and cabbage. Then I illustrated how to plant, how to gather for eating when they are grown, from the vegetables in our garden. Fancy seeing these women "traipsing" through the garden, some sampling the raw vegetables, others saying "ah, ah, ah." It was a most interesting day for all of us.

Elwood and Dorothy Hershey

### From the Letter-Bag:

#### Thanks for An Answer to Prayer

After speaking of Kenny's fall from a tree on August 24, occasioning a lengthy hospital stay and grave concern to his parents, Sister Mary Hoke writes, "Kenny seems to be pretty much his natural self again, except he has double vision. Because of his hard bump, he is to remain quiet, neither run or jump, and cannot do reading or close work, lest there be eye strain and his eye remain weak.

"We are trusting that it will naturally come back to normal, and that an operation to shorten the muscle will not be necessary. At least for six months there will be no consideration of an operation. During the past week, there has again been a little more improvement and we trust it will continue. We thank the Lord for all of you who have united in prayer for him. We are so grateful that his life was spared.

"There will be Mission Council here the first week of November. The second and third weeks there will be the annual Children's Bible School and the last week Convention meetings.

"We hope to have a Mission family Christmas get-together on December 17. Right before and after Christmas, there are so many activities on each of our stations, as well as tours, so it is almost impossible to get away."

William and Mary Hoke, Saharsa, India

### Giving

Preachers talk too much about money, some people complain. It is very seldom that this complaint has good reason behind it. If you don't like religion that talks about money a good deal, you'd better hunt up some other religion besides Christianity. Read the parables of Jesus and see for yourself what a large number of them have to do with money.

Dr. Kenneth J. Foreman



## MY TRIP TO BULAWAYO AND MATOPO

I STAYED AT Victoria Falls for a few days and then on Tuesday, September 7, Fred and Grace Holland of Matopo Mission drove up in the Ford station wagon to meet me. It was good to see my first cousin Grace and Fred again and see their two boys, Philip and Stephen, for the first time. On Tuesday night we stayed at the Zambezi Rest Camp which is along the river several miles above the falls. Fred and I went with two teenage boys down to the river to see a hippo which was in the area, but by the time we got there it had disappeared.

Early Wednesday morning we set out for Bulawayo, several hundred miles to the south. We drove through Wankie Game Reserve, one of Africa's great game sanctuaries where the wild animals live in peace, unmolested by hunters or the advance of civilization. In the course of our drive through Wankie, which took from mid-morning to late evening, we had good views of the beautiful sable antelope; warthogs (one of the ugliest animals in the world), zebra, giraffe, baboons, buck of various types, kudu with their spiral horns, buffalo (which many people claim is the most dangerous of African beasts, especially when wounded) and the king of beasts—lion. Our lions were quite peaceful. A pride (family group) of twelve, with a big male in the center, was quietly sleeping around a great ant-hill. A few of them raised their heads and gazed at our pickup thirty feet away but the effort was too great and they soon went back to sleep. People say that the scent of gasoline fumes makes it impossible for these beasts to detect the presence of humans and this explains their lack of fear. I don't know if this is the case or not.

And then we drove on to Bulawayo. I must confess that I have never had too clear a picture of the set-up of the mission program in Africa. Vague impressions gleaned from unnumbered missionary talks had left me with the idea of "Bulawayo" as made up of a few scattered thatch huts in the midst of the vast primeval African jungle. As a

matter of fact, Bulawayo is a major city with several hundred thousand residents, modern department stores, an art museum, cars, buses and even (most surprising of all) a gleaming red and white roadside stand selling "real American style dairy whip"!

The General Superintendent of the African church, Bishop Arthur M. Climenhaga and his wife as well as his secretary, Velma Brillinger, live in Bulawayo. Also there is a new Brethren in Christ church located in one of the native locations on the edge of town. I was present at the dedication of this new church on September 29th. The church, which will have an African pastor, is primarily to serve members of the church who have moved from the mission areas into town.

In spite of its modern appearance today, Bulawayo has a colorful history. The present courthouse stands on the spot where Lobengula, the last king of the Matabele, maintained his royal kraal. Incidentally, Mfundisi Kumalo, one of the African leaders of the Brethren in Christ church, is a nephew of Lobengula. Lobengula himself died in the Matabele Rebellion in the 1890's.



Paul Boyer

So that is Bulawayo. There are three mission stations within fifty miles of Bulawayo operated by the Brethren in Christ church. They are Matopo, the oldest, Wanezi and Mtshabezi.

I was surprised to learn that these three missions control a total of 18,000 acres, either by freehold or lease, which is a considerable amount of land in any country.

I was also agreeably surprised to learn of the degree to which these missions have become an integral and respected part of the general education program of the Government. In addition to the nearly 100 lower grade "outschools" for which the Church has responsibility in Southern Rhodesia, there is a large

program of teacher training being carried on at the missions. Government grants, mounting well into five figures, are given to the missions for enlarging their educational facilities. Some of the most attractive and modern buildings I saw in Africa, outside the large cities, were the classroom buildings, dormitories and dining rooms on the Brethren in Christ missions. (It should be noted that these grants are made for specific projects and, of course, are not available to missionaries for their personal needs or for other phases of the mission program.)

But I'm digressing from my narrative. The first mission I visited was Matopo. It is situated in the Matopo Hills an hour's drive south of Bulawayo. This is one of the most beautiful spots I saw in all of Africa. The gently rolling grassy hills are dotted with enormous granite boulders, some of them so large as to form small hills themselves. These larger ones are called by the Afrikaans name, *kopjes*. These ancient rocks, brought here by some vast unknown prehistoric disturbance, are covered with brilliant red, yellow, green and purple lichen. The most beautiful time of day in the Matopos is just as the rays of the sinking sun fall on the rocks and bring out all their rich color, a veritable artist's palette of delicate shades and hues. Some of these great rocks have been named by the missionaries. One which bears a remarkable similarity to an elephant is called "Elephant Rock"; another is called "Auntie Dohner's Bonnet."

Keith Ulery, a fellow southern Ohioan just finishing his I-W service in Africa, took a day off from his work to show me around Matopo. David Climenhaga, the Superintendent at Matopo, and his wife were very kind in their hospitality, as were all the members of the staff there.

On Saturday, September 7, about forty of the missionaries from all the three Southern Rhodesia missions got together for a picnic. We went first to "World's View," high in the Matopo Hills, and visited the tomb of Cecil John Rhodes, the old Empire Builder who by various and devious means securely tied what is now called Rhodesia into the British Empire when the European powers carved up Africa late in the Nineteenth Century.

Then we went to a beautiful little lake formed by Maleme Dam and had our picnic—complete with hot dogs and ice cream.





## Messiah's Gospel Team Tour During Thanksgiving Vacation

On November 27, at 3:30 p.m., a gospel team of nine started for a six-day tour. Five of the six days were spent in Virginia. The ministers, John A. Brubaker and Ronald Burgard, preached challenging sermons. The quartette, Rhoda Winger, Grace Ginder, Joe Ginder and Gaylerd Miller were kept busy singing during the tour. Eleanor Conner and Carol Wingerd capably added to our program with children's talks and readings. The leadership of our faculty advisor, Miss Elizabeth Rosenberger, was much appreciated.

Our itinerary included Montgomery Church, the only service in Pennsylvania; Adneys Gap; Copper Hill Church of the Brethren; Bethel Church; Gallax Church of the Brethren; Farris Mines and Eastern Mennonite College.

We enjoyed the hospitality at our various contacts. We visited with Brother Conner in mountaineer homes near Adneys Gap and were challenged with their simple faith in God. The tour was a heart-warming experience. Even when our station wagon broke down and we were three hours late for our second program, we realized God had His hand in it. We had a wonderful opportunity to witness to the garage men.

We as a group feel we have grown spiritually, and we want to thank God for His helping power. We felt Him working and we now are praying that our efforts may have helped some needy souls.

*Grace Ginder*

## Ways for Witnessing at Messiah

While at Messiah College the Lord has opened many ways for me to witness for Him. One of these ways of witnessing has been personal counseling with the prisoners at Carlisle Jail. The purpose of such counseling is to give Spiritual direction to inquiring prisoners. The men respond well in our contacts.

*Orvin White, Virginia*

Gospel Team has taken on a new venture this year. On the first Saturday of every month a team goes to the Crippled Children's Hospital, Elizabethtown. Music and Biblical instruction is presented to two classes of children. For us as Christian workers, this is a challenging outlet.

*Rhoda Winger, Canada*

The Lord has opened two particular ways for me to witness for Him at Messiah this year. The one way is through being a member of the Personal Workers Committee and the other is through Gospel Team. These activities give me a chance to tell others about our wonderful Lord and what He can do for them.

*Helen Nohrenhold, Pennsylvania*

There is no situation in which one cannot witness for Christ if he longs to see others won to Christ. I thank the Lord that He has given me a desire to win others to Christ. As manager of one appointment for Gospel Team and a member of another team my talent of preaching has been used several times. I drive home for week-ends and often pick up hitchhikers. Gospel programs on my radio and tracts are both ways of witnessing for Christ to these riders.

*Robert Bailey, Pennsylvania*

## Alumni Return to Niagara Christian College

A girls' and boys' basketball game Saturday evening, November 16, opened Homecoming at Niagara Christian College. There was keen interest shown. As one alumni put it, "We have come for the express purpose of winning this game." The score: 16 for Alumni and 24 for home team. The girls also showed their colors with 21 to 18 for Niagara Christian College. One thing of interest was the fact that the alumni team had last year's first string who set a very good record when here. Perhaps next year will be their winning year.

The Alumni announced their new project, that of erecting a new west side entrance. It will contain a cloak room and ladies' washroom. This is a very needy project they have chosen.

Mildred Brillinger represented the Alumni in Service. She told of her experience as nurse in a small mining town in the North. She told how interesting and challenging the work was.

The guest speaker, Bishop E. J. Swalm, showed slides of his European trip. His topics were "Europe—Her Youth Facing the Future" and "The Middle East—The World Problem." As he spoke, we were made to realize our own great blessings.

## Ernest L. Boyer Awarded Ph.D. Degree

Ernest L. Boyer, Dean of Instruction and Associate Professor of Speech at Upland College, has completed the degree of Doctor of Philosophy at the University of Southern California. The final requirements for the degree were met on November 13, 1957, when Dean Boyer successfully passed the oral examination of the doctoral dissertation. Dr. Boyer's major field of study was Speech Pathology, and the dissertation was an experimental investigation of the relationship of various kinds of speech content to speech performance under stress.

Dr. Boyer earned his baccalaureate degree at Greenville College where he served as president of the student body and majored in history and philosophy, graduating *cum laude*. He continued his studies on the graduate level at the University of Southern California, majoring in rhetorical theory and was awarded the M.A. degree in 1954, graduating *cum laude*. Additional graduate study was pursued at Ohio State University before his doctoral work at the University of Southern California.

Prior to assuming his present administrative post, Dean Boyer was active as a college teacher in California. In addition to serving as Assistant Professor of Speech at Upland College, he served as an instructor at the University of Southern California and as Assistant Professor of Speech and Director of Forensics at Loyola University.



A member of the American Speech and Hearing Association, Dr. Boyer also holds membership in the Speech Association of America and the Western Speech Association. He is an elected member to Pi Kappa Delta, National Forensic Fraternity, and Alpha Kappa Sigma, National Honor Fraternity.

Dean Boyer was listed in *Who's Who among Students in American Universities and Colleges*, and is currently listed in *Who's Who in the West* and *Who's Who in American Education*.

Other offices now held include Dr. Boyer's serving as Speech Consultant to the administrative officers of Los Angeles County. Within the Brethren in Christ Church he is Chairman of the Commission on Radio and Assistant Chairman of the Commission on Youth.

In this achievement, Ernest Boyer's many friends throughout the Brethren in Christ brotherhood, as well as the administration and the faculty of Upland College, extend their best wishes for his continued good success for outstanding service to society.

work of sanctification does extend to our whole spirit, soul and body. Let us come boldly to the Throne of Grace and find help in time of physical need. It is still true that God "healeth all thy diseases" (Psalm 103:3) and the "prayer of faith to save the sick" possesses a stronger argument than simply the mercy of God or the hope of an occasional miracle.

If the sickness is the result of known personal sin, the value of the Atonement is plain for all to see and receive. The Blood of Jesus is our plea for pardon and healing in such a case. Beyond that, the way may not be so clear, and we need to tread reverently. There are some mysteries wrapped in the sovereignty of God which He has not chosen to reveal as yet. Our doctrines of divine healing, true though they are, need fitting into the larger scheme of things. To isolate any truth from other truths is to court disaster.

You will recall that the apostle Paul once wrote, "Trophimus have I left

at Miletum sick" (2 Timothy 4:20). May it not be that in this bald statement of the Scriptures we have one of those casual insertions that are intended to keep us from extremes? The apostle who manifested when in company with this friend and co-worker such outstanding miracles of healing also faced the mystery of sickness among his intimate associates, and he was honest enough to say so. There still are times when we have to say to the Lord, "He whom Thou lovest is sick." The final answer, here and hereafter, will be provided by One who is the Resurrection and the Life. Those who have found the living Christ to be here and now the Healer Divine have found a pearl of truth which none shall take away from them. But in enshrining their experience into a doctrine they need to be guided by the full revelation in all the Scriptures of Truth, lest haply they say, even to God, the thing that is not right.—*The Pentecostal Evangel*

## An After-Christmas Thought

### "If Not Healed . . ."

(Continued from page four)

successfully either from Scripture or from experience. Let us grant that powerful preaching sometimes has to appear extreme. We admit it. But we have no right to represent such teaching as containing the whole of Truth, and unless we make room for other aspects of the matter we shall only pull down what we profess to build up. Extremism can never survive for long—but its effects can leave lasting disaster.

The popular answer for those who believe certain dogmatic affirmations regarding a way of divine healing, and then are not healed, is that they do not have sufficient faith. Very often that is not an answer at all—it is only an excuse. Multitudes do NOT lack the faith that God requires, if it is comparable to that needed for the salvation of their souls. If they do lack such a degree of faith, then the terrifying possibility stated in the letter we are answering stares us in the face. But that just isn't so.

Is the doctrine of the provision of divine healing through the atoning work of Christ therefore invalidated? Not at all. Man's physical nature does share in the redemptive work of the Lamb of God, and the Holy Spirit's

"Christians are the reason why Christ hasn't been put back into Christmas. Christians are the reason the spirit of Christmas isn't observed all year.

"The blame cannot be placed on non-Christians. They have never known the love of God through Jesus Christ.

"Cocktail parties, even in some highest government circles and attended by some devoted church officers, will begin brightly and end bleakly. The boss will beam as he drapes what he hopes others will regard as a paternal arm around the secretary he has been secretly admiring. Neighborhood parties will mushroom. A friendly kiss under the mistletoe may culminate in an indiscretion of the bedroom. Good old John will fail to make a turn on the way home and his family will spend Christmas day in a funeral parlor. Professional bums will have a field day, as scoffers who haven't given a nickel all year to the church get their godly feeling by dropping a dollar into a cup.

"Christians look at the messy scene and remark, 'How awful!' They visit the church and view the manger scene. They sing a few carols. They utter pious phrases. But few take the trouble to examine their own lives in the light of what Christ would have them to be.

"Scores of Church leaders around the world have stated that the number one problem of Christianity is people who profess to be Christians and fail to observe Christian principles in their lives.

"The life of Christ provided the perfect example. He came from a heavenly home to the poverty of earth. The stables of the Middle East aren't the pretty things they appear to be on the Christmas cards. They are dirty and smell of bad odors, with flies buzzing around the filth.

"Christ entered into history because He loved the world. He did good things for

people because He loved the world. He died because He loved the world. Love was the center of His teachings. He said all the trappings of Christianity amounted to nothing, without love.

"But the great majority of Christians today display little love. They give at Christmas, but little of the giving is sacrificial and with genuine compassion.

"It wasn't the Christmas season when refugee Koreans were tramping through the snow at Seoul, with communists following closely behind. At 5 a.m., Christians of Seoul were having a prayer meeting in the shell of a building without sides or a roof. Snow blew in upon them as they huddled together on the dirt floor. Mothers put their babies inside their thin wraps for warmth. Few had coats.

"The pastor, at the conclusion of the message, said he was going to take an offering. To a listening American, this sounded ridiculous. These didn't have any money. Most of them had come to the prayer meeting without breakfast. They didn't know where or when the next meal would be provided.

"The pastor then explained he wasn't taking an offering of money. He asked for an offering of clothing—to be shared with the refugees who had practically nothing. One by one, members of the congregation left their places and went to the table placed near the pulpit. Mothers with their babies pressed against their skin took off pieces of outer clothing and placed them on the table. Men wearing shoes and socks gave the socks. Scarves were unwrapped from cold necks and given.

"These people had spent much time in prayer. But when they finished praying they got up and did something about it, because the love of Christ was in their hearts."

Carl F. H. Henry in "Christianity Today"

## CHURCH NEWS

### Dallas Center, Iowa

Revival meeting, church dedication and Homecoming were outstanding events in the Dallas Center church in August, September, and October. Each of these brought significant blessing to our people.

Bishop Henry Schneider ministered to us as evangelist for two weeks in August. Truly we revelled in the Word as Christ was presented to us. Great interest was shown in the special prayer meetings which were held at 5:30 on four mornings and 9:30 on six mornings. God heard and answered in unexpected and unusual ways. At the beginning of the second week one evening God laid a special prayer burden on a twelve-year-old child. As others joined her in prayer the Spirit spoke to individuals and soon the altar was more than filled with young people and children. Definite victories were won that night and in following services. To God be the glory!

We had a time of rich fellowship the last week-end of September as Bro. Alvin Burkholder, our new bishop, and Bro. R. I. Witter, our retiring overseer, were both with us for our Love Feast occasion in which the Des Moines congregation joined. Sr. Witter and the Henry Unruhs also brought blessing by their presence. After a fellowship dinner at noon on Sunday we formally dedicated our newly remodelled basement which has been made both attractive and convenient. Representatives from the Methodist church, from whom we purchased our building, as well as members of other local churches were present for the occasion. Many complimentary words were spoken of the completed remodelling, the sanctuary having been previously done.

Homecoming in late October climaxed our special features for each Sunday of October. Rev. and Mrs. Russel Barnes, directors of Child Evangelism for Iowa, gave challenging messages one Sunday while John Raser, Pax man, on another day vividly depicted the needs of European sufferers. The last Saturday afternoon of the month we held our annual harvest meeting with a former pastor, Bro. C. R. Nissly of Garrett, Indiana, as our guest speaker. Many old friends of the church came for the all-day Homecoming event on Sunday. Again we enjoyed our noon meal together after which a time of reminiscing highlighted the afternoon service. Sister Nissly was also our guest as well as their daughter Evangeline and husband. We have great reason to thank God for His blessing upon our congregation through the years and purpose to be a Lighthouse in this community.

### Rosebank Congregation, Hope, Kans.

"O give thanks unto the Lord for He is good; for His mercy endureth forever."

Our fall revival was held from Nov. 4-17. Bro. Joseph VanderVeer from Pontiac, Mich., laboured in our midst. The revival concluded with our annual Love Feast.

The heart-searching messages each night we feel were given out of a heart full of love and deep concern that the believers might be stirred to a closer walk with Him, and sinners born again. Bro. VanderVeer told personal experiences each night before the message. This was of special interest to the children. While there was no response at the altar frequent expres-

sions were heard as to having made progress in the spiritual life. The Lord's presence was very precious in our communion service. We wish our dear Bro. VanderVeer the Lord's continued blessing.

On Sunday afternoon of our Love Feast, Dr. and Sister Thuma gave us a very interesting report of the medical work in Africa.

### "GEMS OF GRACE" SCRAP BOOK

The Christmas Story must be told and for many years the Brethren in Christ Church has used the spoken word and the printed page to tell a needy world of the King of Kings.

In the recent past, the Church has selected radio as yet another channel by which others may learn to know Christ. For more than one year Owen Alderfer and the staff have gathered each week to prepare the "Gems of Grace" program and to minister to others. Stations in Ohio, Pennsylvania, Canada, Florida and California and the Philippine Islands are now releasing the program, and letters are being received which tell of definite spiritual help.

Since this is a missionary activity of the Church, you should be well informed. Consequently, during the coming weeks this column will tell of both the needs of "Gems of Grace" and the victories that bring spiritual encouragement to the staff.

In the meantime, the radio staff asks you to pray that the Holy Spirit may guide every moment of every "Gems of Grace" broadcast. May we, yet today, effectively tell the Good Tidings of Great Joy to All People.

### Zion, Abilene, Kansas

November 18 revival meetings started at the Zion church with Bro. Joseph VanderVeer as evangelist. He preached heart-searching messages and fearlessly declared the truth. During the two weeks of meetings a goodly number sought the Lord at an altar of prayer. There were some afternoon meetings which were a blessing to the revival. Bro. VanderVeer usually had a story for the children. The weather was favorable and the attendance was very good. Those from other churches, attended the services quite regularly. We pray God's blessing upon Bro. VanderVeer as he continues his evangelistic work.

November 28 a Thanksgiving service was held at the church and November 30 was the time of the annual Love Feast.

Mrs. J. C. H.

### Concord, Ontario

The young people from the Heise Hill congregation have for the past seven years conducted a Sunday school each Sunday at ten o'clock at the Concord Public School. This school has seven rooms which makes it very suitable for the various classes. The average attendance this past year has been 55, the highest to date. New families are continually moving in as there are new sub-divisions here and we trust our school will continue to grow.

As usual a Daily Vacation Bible School was held in July with an enrollment of 77 and an average attendance of 63. An offering was taken the closing night for the Navajo Mission.

Some of the young people were led to Christ during the summer. Pray for this work and trust with us that many more may be brought to a saving knowledge of the Lord.

M. V.

## BIRTHS

"Children are an heritage of the Lord"

**PALMER**—Rev. and Mrs. Ralph Palmer, 3986 Humboldt, Detroit 8, Mich., welcomed the arrival of their first son, Ralph Eugene Jr., July 19, 1957.

**NEWMAN**—Mr. and Mrs. Harley Newman, 4541 Division St., Trenton, Mich., are happy to announce the arrival of a daughter, Debra Kay, June 27, 1957.

**ENGLE**—Bro. and Sr. Oliver Engle of the Zion congregation, Abilene, Kansas were happy to welcome a daughter, Mary Lynn into their family circle on December 2.

**GETTLE**—Mr. and Mrs. Jay Gettle are the proud parents of a baby girl, Arleen Erma, born November 28, 1957. The Gettles are members of the Mowersville congregation.

**MORNINGSTAR**—Rev. and Mrs. Ross Morningstar, Everett, Pa., welcomed a daughter, Gwendolyn Joan, Nov. 7, 1957.

**WILSON**—To Mr. and Mrs. Henry Wilson, Collingwood, Ont., a son, Donald Edwin, on August 27, 1957.

**OSBURN**—To Mr. and Mrs. Robert Osburn, Duntroon, Ont., Sept. 15, 1957, a son, Dana Robert.

**BEUBAKER**—Rev. and Mrs. Merle Brubaker (nee Ila Oakes) of Chino, California, welcomed twin boys, Darrel Jay and David Ray, on December 1—brothers for Jeanie and Joy.

**WINGERD**—Mr. and Mrs. Titus M. Wingerd of Albuquerque, New Mexico, are happy to announce the arrival of Melinda Kay, on September 19, 1957; a sister for Nelson Jay.

**WALTZ**—Mr. and Mrs. Raymond Waltz of the Maytown congregation are the happy parents of a daughter, Susan Lorraine, born December 2, 1957.

**ROMBERGER**—Mr. and Mrs. Rufus Romberger, Jr., of the Free Grace congregation are happy to announce the arrival of a son, David Wilson, on October 20, 1957.

**DEITRICH**—Mr. and Mrs. James Deitrich of the Free Grace congregation welcomed Douglas Lee on November 10, 1957, a brother for Donna Kay.

## MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

**LAUVER-MORRIS**—On September 21, 1957, Miss Helen Morris, daughter of Mr. and Mrs. Charles Morris, Millersburg, Pa., and Mr. Boyd Lauver, son of Rev. and Mrs. Harvey Lauver, Mifflintown, Pa., were united in marriage in the Free Grace Brethren in Christ church. The ceremony was performed by Rev. Luke Keefer.

**BOWERS-KOPPENHAVER**—On June 7, 1957, in the Free Grace Brethren in Christ church, Miss Catherine P. Koppenhaver, daughter of Mr. and Mrs. Charles Koppenhaver, Millersburg, Pa., became the bride of Mr. Harold E. Bowers, son of Mrs. Esther Bowers, Millersburg, Pa. The ceremony was performed by Rev. Luke Keefer. The bride is a teacher in a public school in Harrisburg and the groom is attending school at Messiah College.

**RITTGERS-LEDERACH**—On Aug. 31, 1957, Miss Ruth Lederach of Lederach, Pa., became the bride of Philip Rittgers in the Salford Mennonite Church, Salford Heights, Pa. They now reside at 1300 W. Bethune, Detroit, Mich., Apt. 304.

**HOLT-MILNE**—At the Collingwood Gospel Mission a quiet wedding took place, uniting in marriage Mrs. Fannie Milne and Mr. Clarence Holt. The ceremony was performed by Rev. Charles Baker, assisted by Rev. Isaac Schmucker.



**HOUSSER-TAYLOR** — Miss Evelyn Taylor, daughter of Mrs. Jennie Taylor, Crystal Beach, Ont., and Warren Glen Houser, son of Mr. and Mrs. John Houser of Markham, Ont. were united in marriage Sept. 7, 1957 at the Brethren in Christ Church, Sherkston, Ont.

## OBITUARIES

"Blessed are the dead which die in the Lord."

**LEHNER**—E. Hays Lehner of the Green Spring Sunday School of Newville, Pa., died suddenly in his home October 24, 1957. He was 78 years of age.

He was converted and baptized in May of 1939. He was married to the former Lula Snyder who survives. Also surviving are three daughters: Mrs. Louetta Stone of Harrisburg, Mrs. Isabella McElhaney of Newville, and Miss Margaret at home, and a son Samuel of Chambersburg, seven grandchildren and two great-grandchildren.

Funeral services were held October 28 in the Green Spring Brethren in Christ Church. Rev. Allen Brubaker and Rev. Darrell Stone officiated. Interment was in the Prospect Hill Cemetery.

**SCRANNAGE** — The Collingwood Gospel Mission was saddened by the sudden passing of Bro. Thomas Scrannage, one of its faithful supporters. His passing, due to a cerebral hemorrhage, came on November 24, 1957 in his 50th year.

He leaves to mourn his passing, his wife, the former Mary Evans, seven sons: Edwin of Kingston, Ernest and Arthur of Toronto, Thomas, Robert, Kenneth and Wilbert all of Collingwood; three daughters: Mrs. J. Arbour (Marion) of Port Neller, Katherine and Elizabeth of Collingwood. Also surviving are his father, two brothers and five sisters.

Funeral services were held at Chatterson's Funeral Home of Collingwood with Rev. Isaac Schmucker in charge, assisted by Bishop E. J. Swalm. Interment was in the Brethren in Christ Cemetery, Sixth Line.

**GANTZ**—John Joel Gantz, the five-year-old son of Bro. and Sr. Earl S. Gantz of Millersburg, Pa., died October 30, 1957, after a brief illness following an attack of flu. Besides his parents he is mourned by a brother Eugene and a sister Yvonne. The funeral service was conducted by the pastor, Luke L. Keefer, assisted by Rev. J. Edgar Keefer. Interment was in the Free Grace cemetery.



### Glow of Christmastide Shared in Ten Nations

Many North American families who gather this yuletide in their traditional way to exchange gifts or enjoy the pleasure of being together will know they have not entirely neglected some of the less-fortunate people of the world.

They are the families who last spring gave Christmas bundles to MCC to send to the ill-clothed and homeless youngsters of Europe and Asia.

Workers in MCC clothing depots worked hard and fast last summer to process the more than 28,000 colorfully-wrapped bundles for shipment to relief units overseas to have in time for distribution at Christmas.

At this time the bundles, which were packed by both youngsters and adults as personal or class projects, are being given to deserving youngsters in France, Germany, England, Austria, Jordan, Vietnam, Hong Kong, Korea, Taiwan and Indonesia (later).

MCC relief workers plan Christmas programs or other events in connection with giving out the bundles. Any youngster (only youngsters?) loves to get a package to find what his new possession will be.

The children overseas who receive Christmas bundles desperately need what they

find inside—clothing (a toy and personal items are included in each bundle for that "extra" touch of Christmas festivity).

### INDONESIA—Timor Men Train in Agriculture

A second group of 13 young men from various sections of Timor island are enrolled in the Oenitu Training School which MCC workers help conduct.

Classes include instruction in vegetable growing, corn culture, rice and fruit growing, feeding and care of livestock, farm management and Christianity.

Giving leadership to the school are Paxmen Albert Hoover (Troy, O.) and Edgar Hoover (Detroit, Kan.). The director is Leonard Kingsley (Berne, Ind.).

The training school is one of the joint projects of the Timor Christian Church, the Timor government and the MCC-CWS team. Responsible young men are selected by the church to attend the school then return to their villages to put to use the technology acquired, which the first group is now doing.

The Christian church on Timor makes little headway while the Timor economy is so low. This is one of the projects designed to help build the church by strengthening the island's economy.

### A Call for Volunteers

What is life without water?

Life would not continue without daily refreshing drinks of cool water . . . rain for growing things . . . the refreshment of bathing . . . water's healing powers.

The benefits of water and the will to live are earned with great difficulty by many of our nation's crippled children.

They need help.

Imagine yourself, for instance, at Fairlee Manor in Maryland across the scenic Chesapeake Bay from Baltimore. You are surrounded by a score of youngsters in wheel chairs and on crutches. With their handicaps they get so few of the normal experiences of life, but Fairlee Manor compensates.

Maybe they can be healed—and you can help them.

There is Bobby—looking dejected and lifeless in that wheelchair. Help him. Free him from his "prison" and lift him into the sparkling pool and let him splash to his heart's content, like a healthy boy.

Take him rowing in the sidewaters of the bay. Or maybe he would like to go fishing or crabbing. Guide his uncontrolled fingers as he paints a picture (maybe it depicts the time you took him on a boat ride in the bay).

He can do nothing alone.

Show him that "God is love."

Look at Linda. She is one of the 600 limping and helpless youngsters of California who get a few weeks of "normal summer" at Camp Paivika in the San Bernardino National Forest near Crestline, California.

Help Linda on the saddle horse and ride with her on the winding trail through the magnificent pines down to the lake shore. Watch the circles of ripples as she tosses a stone into the quiet water. Point to the robin as it swoops to the water for a bath.

Linda needs you.

Now you are getting a drink from the hall fountain in the Institute of Logopedics in Wichita, Kansas. Billy, wearing something like a football helmet, walks up and fastens his wistful eyes to yours.

Billy suffers from cerebral palsy and cannot help himself. You pull out another paper cup and help him drink the ice-cold water. Then you both go into the classroom and start the long process of learning

to count. Billy cannot talk but "thank you" flows over his face.

On the eastern seaboard, emotionally maladjusted children wait your help in Governor Bacon Health Center at Delaware City, Del.

Many boys—tomorrow's men—are inwardly longing for you to understand them, not for the mistakes they made under unfortunate circumstances, but for the fact that they are individuals and have the same desires for appreciation and love as anyone else.

These boys you will find at the Ailsa Craig Boys Farm, Ailsa Craig, Ont., and Wiltwyck School for Boys at Esopus, N. Y.

You are just the person to help these deserving youngsters next summer through the Mennonite Central Committee summer service program which sponsors projects in each of these institutions plus other projects in migrant, medical and community work.

Write now for more information: MCC Summer Service, Akron, Pa.

### JAPAN—"All Things To All Men"

Christians must understand and appreciate the Oriental culture and make more effort to enter into their problems, says Dr. Melvin Gingerich after returning from two years in Japan.

He said one of the chief criticisms of the people of the Orient is that Western churchmen do not understand the Eastern culture nor do they enter adequately into their problems, which are much different from those in the West.

He said the great revolution of the Orient must be taken into account by the West. A third of the world's population in recent years has passed from colonialism into independence, he noted, which is producing strong nationalism in the nations of the Orient.

Dr. Gingerich spent the past two years as a representative of the MCC Peace Section writing and lecturing on the issues of Christian peace. He gave more than 200 lectures to more than 30,000 persons in secondary schools, universities, churches and other organizations.

He plans to resume work with the Mennonite Research Foundation centered at Goshen, Ind. Dr. Paul Peachy, on leave from Eastern Mennonite College, is the MCC representative in Japan now.

Dr. Gingerich reports that Japan, probably more than any other nation, has a great interest in peace. He said the Japanese have become disillusioned about the virtues of war and militarism, so they earnestly want peace.

Communism, he said, takes advantage of the Japanese peace interest by stating that it is the "party of peace." The Buddhist faith, which has a philosophy of peace, is gaining acceptance by the Japanese.

### INDONESIA—

#### Domestic Needs Encircle Timor

Leonard Kingsley (Berne, Ind.) reports from Timor island:

"I suppose it would come as a bit of a shock to people of some parts of the world that 98 per cent of the people of Timor have never heard of the Russian sputniks and another 1.99 per cent, who may have heard, have very little interest.

"The .01 per cent keep abreast with world news, but even among them there is little concern about international developments, especially in science.

"Perhaps this points up nothing, except that in this rather remote corner of the globe people have more immediate concerns and work worries than any 'nik.'"

Timor's period of food shortage is at hand, Mr. Kingsley reports. Prices all over Indonesia are soaring, but at this particular time foods are not available so prices become prohibitive.

For instance, corn imported from Java sells at Rp. 3.30 per kilogram (about two pounds), which is about \$8 a hundred in America. With such prices, he says, it does not make much difference whether or not food is available since most of the island's population cannot afford it.

The MCC-Church World Service project on Timor seeks to help restore income from agriculture by teaching usable techniques in methods and management.

The Evangelical Christian Church of Timor, through which the project functions, in October commemorated its tenth anniversary as an independent church. Before Indonesian political independence, the church was supported by the Dutch government.

## Items from the News

### Evangelicals Request Government Protection for Mennonite Mission in Colombia

A national religious organization today requested the United States Department of State to take all necessary steps to safeguard the interest of the Mennonite Brethren Mission, a United States organization, engaged in missionary work in Colombia, South America. Dr. George L. Ford, Executive Director of the National Association of Evangelicals, speaking at Hillsboro, Kansas, headquarters of the mission, said, "Today our Washington office delivered to the Department of State a memorandum of

appreciation for past action by the State Department in safeguarding our American citizens and requested continued action to protect the rights of the American organization and its related American citizens.

### Eisenhower "Astonished" at Nation's Neglect of Prayer Day

President Eisenhower told a New York pastor that he was "astonished to find, upon going to my own church at 8:30 that morning (last October 2), that only a handful of people were present." The nationwide ignorance of the presidential proclamation had been noted by many preachers and newspaper editors, most of whom were honest enough to place the blame where it belongs—on their own doorstep—since they had neglected to provide adequate publicity.

### "Graham's New York Crusade Helped Churches": Bonnell

The Rev. Dr. Billy Graham's New York Crusade was evaluated as "a genuine success" by the Rev. Dr. John Sutherland Bonnell in a sermon last December 1 at the Fifth Avenue Presbyterian church, at Fifty-fifth Street. Dr. Bonnell, who was a member of the crusade's executive council, said that New York is a better city and many churches are more vitally alive because of Dr. Graham's activities in New York City. "As might be expected," he said, "the Madison Square Garden meetings had all the effectiveness of mass evangelism, and some of its defects."

He declared that it was not his intention to emphasize the defects because "plenty of others who spotlight the negative aspects will do that without any help from me." He stressed his conviction that "the good effects greatly outweighed the defects."

Dr. Bonnell (as reported in the *New York Times* the following morning) enumerated the following "positive results" of the New York Crusade:

1) Several thousand persons "who made a commitment of their lives to Christ for the first time in Madison Square Garden" were now in the process of being received into New York churches.

2) Ministers were now preaching with "a greater simplicity and directness" that had made people more aware of the difference that Christ can make in a human life.

3) The increase in Protestant unity and interest had been so great that the Protestant Council of the City of New York considered changing its name to "the Protestant Council of the New York Metropolitan Area" to include suburban churches.

4) There had been "a definite lift in Protestant morale" owing to the discovery that the "Reformation faith" had far greater strength here than was realized.

5) A considerable number of churches "have experienced a growth in their Sunday church attendance" as well as in their Bible study groups and other organizations.

### OTHER LATE BULLETINS . . .

**LITTLE ROCK, Arkansas**—The Arkansas Missionary Baptist Association, an evangelical group, reiterated its strong stand against racial integration and condemned the use of federal troops at Little Rock as "deplorable, unscriptural, and not in harmony with previous decisions" of the United States Supreme Court. The resolution was unanimously adopted at its annual meeting. The association represents about 300 churches with 22,748 members.

## Missions in America

### CITY MISSIONS

**Chicago Mission:** 6039 S. Halsted Street, Chicago 21, Illinois; Telephone—Wentworth 6-7122; Rev. Carl Carlson, Mrs. Avas Carlson, Misses Alice Albright, Sara Brubaker, Grace Sider.

**Detroit, Michigan** (God's Love Mission): 1524 Third Street; Church, Myrtle Street; Parsonage: 3986 Humboldt Street, Detroit 8, Michigan; Telephone—Tyler 5-1470; Rev. Paul Hill, Mrs. Evelyn Hill, Rev. Ralph Palmer, Mrs. Esther Palmer

**Harrisburg,** (Messiah Lighthouse Chapel): 1175 Bailey, Harrisburg, Pennsylvania; Telephone CEder 2-6488; Rev. Joel Carlson, Mrs. Faith Carlson, Misses Elizabeth Kanode, Beulah Lyons

**New York City, N. Y.** (Jewish Work) Residence 2277 Southern Blvd., Bronx 60, N. Y., Telephone—Cypress 8-4579, Miss Mary Wenger

**Philadelphia Mission:** 3423 N. Second Street, Philadelphia 40, Pennsylvania; Telephone—NEbraska 4-6431; Rev. William Rosenberry, Mrs. Anna Rosenberry, Miss Anita Brechbill

**San Francisco** (Life-Line Gospel Mission): 224 Sixth Street, San Francisco 3, California; Parsonage 422 Guerrero St., San Francisco 10, California, Telephone—UNDERhill 1-4820; Rev. Avery Heisey, Mrs. Emma Heisey, Rev. Harold Paulus

### RURAL MISSIONS

**Blandburg, Pennsylvania:** Edith Davidson; Pastor—Rev. Herman Miller, 1009 Rosehill Drive, Altoona, Pa.

**Bloomfield, New Mexico,** c/o Blanco Trading Post (Navajo Mission); Telephone Farmington ZM 82373; Rev. J. Wilmer Heisey, Mrs. Velma Heisey, Dr. Alvin Heisey, Mrs. Maxine Heisey, Misses Rosa Eyster, Martha Long, Dorothy Charles, Jane Monn, Mrs. Rachel Heisey, Urania Williams, Joan Byer, Verna Mae Ressler; Two Indian Interpreters, Fannie Scott, Peter Yazzie; I-W Workers, Marion Heisey, Earl Wolgemuth, Mary Wideman, Elaine Zook

**Ella, Kentucky:** Rev. Merle Peachy, Mrs. Mary Peachy

**Meath Park, Saskatchewan, Canada** (North Star Mission) Rev. Lorne Lichty, Mrs. Jeanne Lichty

**Port Rowan (Walsingham Centre), Ontario, Canada** Rev. Arthur Heise, Mrs. Verna Heisey

**Uniontown, Pennsylvania** (affiliated with the Searights Work) Miss S. Iola Dixon, Oliver No. 3, R. D. No. 2, Uniontown, Pa.

### MISSION PASTORATES

**Albuquerque, New Mexico:** Rev. Paul Wingerd, parsonage 3014 Sierra Drive N.E. Albuquerque, N. M. Telephone—4-0414

**Allisonia, Virginia** (Farris Mines): Rev. Rupert Turman, Phone: Pulaski 2-8628

**Altoona Church:** Fifth Avenue and 37th Street, Altoona, Pa. Rev. John Rosenberry, Parsonage 407-37th Street, Altoona, Pa. Telephone—3-5527

**Blairs Mills, Pennsylvania:** Rev. Roy Beltz, Orrstown, R. D. No. 1, Box 71

**Check, Virginia** (Adney Gap and Calloway Churches): I. Raymond Conner

**Collingwood, Ontario, Canada:** Rev. Isaac Schmucker, Elizabeth Bloomfield

**Delisle, Saskatchewan, Canada:** Rev. Marshall Baker

**Everett, Pennsylvania** (Clear Creek Church): Rev. Ross Morningstar, 11 W. 4th Avenue, Everett, Pa.

**Garlin, Kentucky:** Rev. Wilbur Benner, Superintendent

**Gladwin, Michigan:** Rev. Gary Lyons, Gladwin, Michigan, R. D. No. 5; Telephone—GARDen 6-8052

**Grants Pass, Oregon** (Redwood Country Church): Rev. Glenn Diller, 1300 Highway 199, Grants Pass, Oregon

**Hanover, Pennsylvania** (Conewago Church); Rev. Samuel Lady, R. D. No. 4

**Hollidaysburg, Pennsylvania** (Canoe Creek Church): Rev. Sheldon Wilson, R. D. No. 2

**Hunlock Creek, Pennsylvania:** Rev. Thomas Bouch

**Huron, California:** Rev. Carl Wolgemuth, Box 66

**Ickesburg, Pennsylvania:** (Saville Church): Rev. Roy Musser

**Iron Springs, Pennsylvania:** Rev. James Leshner, Grantham, Pa.

**Kindersley, Saskatchewan, Canada:** Rev. John Garman

**Kittanning, Pennsylvania** (Sunnyside Chapel): Rev. Norris Bouch, Altoona, Pa. R. D. No. 2 Box 566

**Knifley, Kentucky:** Rev. P. B. Friesen

**Little Marsh, Pennsylvania:** Rev. Samuel Landis, Helper, Miss Margaretha Fetter

**Llewellyn, Pennsylvania:** Rev. Charles Melhorn

**Massillon, Ohio** (Christian Fellowship Mission): Rev. Glenn Ressler, 1128 Williams Ave. N.E. Massillon, Ohio

**Mountain Chapel** (Ray's Cove): Rev. Jay Mackie, Williamsburg, Pa. R. D. No. 1

**Paddockwood, Saskatchewan, Canada:** Rev. Maurice Moore

**Reinholds, Pennsylvania** (Bethel Church): Rev. Allen Hoffer, Manheim, Pa. R. D. No. 2

**Ringgold, Maryland:** Rev. Herbert Hoover, Waynesboro, Pa., R. 4

**Saxton, Pennsylvania:** Rev. Glenn Hostetter, Telephone—52958, 816 Mifflin St. Saxton, Pa.

**Shanesville, Ohio:** To be supplied

**Sherman's Valley Church:** Rev. Marlin Ressler, Hopewell, Pa. R. D. No. 2

**Sparta, Tennessee** (DeRossett): Rev. John Schock, Sparta, Tennessee, R. D. No. 7 Telephone—Sparta RE 8-2618

**Stowe, Pennsylvania:** Rev. John Bicksler, 527 Glasgow Street, Stowe, Pa. Telephone—FACulty 6-4383

**Sylvatus, Virginia** (Bethel Church): Rev. Paul Martin, Jr., Hillsville, R. 4, Virginia

**Three Springs, Pennsylvania** (Center Grove Chapel): Rev. Marion Walker

**Tillsonburg, Ontario, Canada:** **Frogmore Church:** Rev. Alonza Vannatter, Tillsonburg, Ontario, Canada

**Houghton Centre Church:** Rev. Basil Long, Langton, Ontario, Canada

**Toronto, Ontario, Canada:** Church 150 Gamble St., Rev. Harvey Sider, 231 Gamble, Toronto 6, Ontario, Canada. Telephone—Gladstone 8383

**Uniontown, Ohio:** Rev. Edward Hackman, 2396 E. Turkey Foot Lake Road, Akron 12, Ohio; Telephone—Akron—Oxford 9-3028

### MISSION CHURCHES

**Orlando, Florida:** Rev. Gerald Wingert, 1712 Cook Street, Orlando, Florida, Telephone—CHerry 11134

**Salem, Oregon:** Rev. B. M. Books, 4522 Scott Rd., Salem, Oregon



WASHINGTON, D. C.—A three-cent stamp honoring religious liberty, which the Post Office will issue December 27, has the Bible as its central design. Postmaster General Arthur E. Summerfield said the Bible in the design "bespeaks the everlasting truth." Next to the Bible is a Pilgrim-style hat which he said is "symbolic of the people and the times." An inkwell and quill pen beside the Bible symbolize "men's determination to speak the truth through the written word." The stamp, which will commemorate the 300th anniversary of the Flushing Remonstrance, will go on sale at Flushing, New York, on December 27.

CHICAGO, Illinois—Moody Institute of Science, the film division of Moody Bible Institute, has produced a new 13-program series of TV programs for children which will be offered to stations on a sustaining basis. The program consists of Bible teaching interwoven with science adventures, on a children's level. The earlier "Sermons from Science" series produced by Moody was used on more than 100 TV stations across the country.

MINNEAPOLIS, Minnesota — Fifty-five per cent of adult Minnesotans questioned in a Minnesota Poll survey said they say grace in their homes at mealtimes quite regularly. Twenty-four per cent said they say grace occasionally, 19 per cent said "hardly ever," and two per cent said they never say grace. More Roman Catholics than Protestants (68 per cent to 51 per cent) said that grace is a regular procedure in their homes.

WASHINGTON, D. C.—Allegheny Airlines became the fifth U. S. air carrier to file a tariff with the Civil Aeronautics Board providing reduced fares for clergymen. The reduction will amount to 50 per cent of the first-class fare for all points on the Allegheny system, which serves cities in West Virginia, Pennsylvania, New York and New Jersey, with its main terminal at Washington, D. C. (Other airlines which have granted special clergy fares are: Northeast Airlines, Central Airlines, Bonanza Airlines in Nevada, and Cordova Airlines in Alaska.)

MINNEAPOLIS, Minnesota — Evangelist Billy Graham dedicated a new headquarters building of his evangelistic association "to the glory of God." The \$200,000 building was formerly used for Standard Oil Company offices. The evangelist said he was turning over responsibility for the business end of his association to an expanded board of trustees, of which he will no longer serve as chairman. The board will be increased from five to 20 men, including leading accountants, lawyers, bankers and insurance executives representing several denominations, Mr. Graham said. "I want to give my time solely to my preaching and ministry," he added.

#### Congressional Probe of Broadcasting Industry Urged

A Congressional investigation of the broadcasting industry to determine whether it is fulfilling its moral and legal responsibilities was urged by a group of religious educators. The Religious Education Association, holding its national convention in Chicago, said such a probe is needed because of the "monopoly" the industry enjoys over people's leisure time. "By virtue of the profound effects of TV and radio," the resolution said, "there is need to examine whether the present broadcast policy serves the common good." Protestant, Roman Catholic and Jewish educators attended the convention.

#### Black Market Graves Now Plaguing Moscow Peasants

The shortage of cemeteries in Moscow has led to a black market in burial space, the Soviet Government newspaper *Izvestia* said recently.

In the last two years two Moscow cemetery superintendents have been sentenced, scores reprimanded and more than 20 dismissed—all for taking bribes. Five are under arrest pending investigation.

Court cases were cited in which witnesses said they had given cemetery officials up to 500 rubles to obtain grave space. (The ruble is worth 25 cents at the official but unrealistic rate of exchange.)

In one instance more than 2,000 rubles was paid for iron railings to be put around the grave, *Izvestia* said.

The article, entitled "Blasphemy," said in the last 20 years no new cemeteries had been opened in Moscow and six had been closed.

#### California Jailer, Pastor Testing New Approach to Reform

A new approach, aimed at the reform and rehabilitation of prisoners at Tulare County's road camp at Visalia, is being tested by the county public defender and a Presbyterian preacher. The plan is simple, when prisoners go to bed at night their pillows lull them to sleep with a recorded religious pep talk. The test will be conducted for 30 to 60 days before results are announced.

Men who volunteer their participation are issued wired-for-sound pillows each night. This is what they hear:

"You will have faith in yourself, faith in others and faith in the essential decency of mankind. You will know your faults and you shall overcome them. You can and will solve life's problems. You are filled with love and compassion for all. You do this with the help of God. I am filled with love and compassion for all, so help me God."

In Kingston, Jamaica, "God will strike me down dead if I am not telling the truth," testified Mannasah Thomas, 54, on trial in Circuit Court on a charge of counterfeiting. Two hours later, after being convicted, Thomas collapsed and died.

In Jackson, Mississippi, the hearts of church people were in the right place recently. But circumstances made it look different. They wanted to give their pastor encouragement, so they ran an article in their weekly church bulletin. The caption read "Boost the Pastor a Bit." But when the article left the church office, the devil got hold of it—a printer's devil, that is. When it was printed, the article bore a caption which now read, "Boot the Pastor a Bit."

An Iowa widow, who manages a poultry business, sailed early in December from New York to begin a new career as secretary in a Mission business office in Istanbul, Turkey. Mrs. Lawrence A. Jansen, 52 years old, rented her farm in Charles City, Iowa, when her husband died two years ago. She enrolled in a business college in Iowa. While attending a missionary service for a Congregational Christian missionary in Iowa last summer,

Mrs. Jansen learned of the Istanbul position. Mrs. Jansen was born in Cherokee, Iowa. Her trip to Turkey will be her first abroad. She has three sons and six grandchildren.

The Rev. Norman S. Townsend, pastor of the Quiddnessett Baptist Church in North Kingstown, Rhode Island, has accepted a position as Eastern Representative of the Christian Education Department of Scripture Press, Wheaton, Illinois. Townsend holds a master's degree in history and has compiled an outstanding record as a professor of history, chairman of several important national committees, New England representative of the National Sunday School Association, member of the Board of Administration of the National Association of Evangelicals, and member of the Board of Trustees of Gordon College. He has made several trips abroad to fulfill preaching engagements in Europe and to direct missionary administration programs in a number of foreign countries. (The Quiddnessett Baptist Church, in North Kingstown, Rhode Island, has had a 1000% increase in attendance since Townsend accepted the pastorate there 14 years ago. The church has the largest Sunday school in the state, with over 1,500 pupils enrolled.)

#### Dr. Dahlberg New National Council President

A program of "massive reconciliation throughout the total life of mankind" was proposed in his first address to the National Council of Churches by the Rev. Dr. Edwin T. Dahlberg. Speaking at the President's Luncheon, Dec. 6, which concluded the week-long fourth General Assembly in St. Louis, Mo., the newly-elected Council president outlined "The Task Before Us."

It must not be "just a patchwork business of making up petty little quarrels here and there but reconciliation on a world scale," he told the more than 900 delegates and guests, for whom extra tables had to be set up in the Sheraton-Jefferson Gold Room.

"It is not half so important to send Sputniks circling round the globe," Dr. Dahlberg continued, "as that we send more loaves of bread around the world." Declaring that he saw the growing unity of the church as "the brightest sign of hope on the horizons of a darkened world," the new president urged the churches to speak out on important issues "with a courageous, prophetic voice."

President Dwight D. Eisenhower sent a message to the National Council's General Assembly in which he greeted the delegates and guests and called the Council a great congregation representing "a basic force in our national life—the spiritual strength and moral fibre of our people." The President's message was read to the Assembly by the Rev. Frederic Fox, Congregational Christian minister of Washington, D.C., whom the President sent as his personal messenger . . . In its reply to the President's message, the Assembly declared that it had given "careful consideration to the matters you urged upon our attention," and expressed gratification at the President's speedy recuperation.

A. H. Engle  
Route #1  
Marlette, Pennsylvania

2-5678